

The British SPIRITUAL TELEGRAPH,

BEING A
WEEKLY RECORD OF SPIRITUAL PHENOMENA.

No. 2.—Vol. 1.]

SATURDAY, JULY 4, 1857.

[PRICE 1d.]

IS IT ALL SATANIC?

THERE are some good, timid, conscientious people, who are restrained from the investigation of Spiritualism, by an indefinable apprehension that it must be somehow wrong to seek intercourse with spirits, though they are unable to assign any distinct reason for so regarding it: others, more boldly avow their belief that it is sinful and impious, an overstepping of those bounds which God has prescribed for us;—just as their fathers believed and said when Franklin first drew lightening from the clouds;—and just as *their* predecessors believed and said when Columbus proposed to go in quest of a new world; then as now, scripture being wrested and misapplied to obstruct all further search. This class of people generally have a vague suspicion that the spirits are invoked by dark, mysterious, unholy rites and incantations: and that therefore no truly christian, or religious mind can engage in it.

To such, and to all, who, while recognizing spiritual manifestations as spiritual, attribute them wholly to spirits evil and devilish; it may be well to state for their consideration, the way in which those Circles have been conducted of which it has been my privilege to be a member.

First then, the Circle at each sitting has been opened with *Prayer*. Prayer to God. But what kind of prayer I am asked. I will tell you. At a private and family Circle at my own house, it has been our custom to offer the following;—

“Almighty God, Father of Spirits! We, thy children, desire to approach Thee in spirit and in truth; in humility, reverence, and filial love. We thank Thee for all thy mercies and invoke thy continued blessing and protection. Guard

us from all evil and misleading spirits, and leave us not in the hour of temptation. Pardon our sins, correct our errors, enlighten our ignorance, purify our affections, put within us clean hearts and right spirits, — that we, knowing in whose image we are created, may endeavor with thy help to walk worthy of the same, and become fitted for converse with the spirits of the just made perfect, with whom, if it be thy will, we would now hold communion, in order that we may be led into the ways of wisdom, and receive instruction in those things which are best for us not only in the present life, but in that which is to come. May our spirits be brought into closer union with Thee; so that we may not only learn thy will, but joyfully perform the same; and in all our thoughts, words, and actions, have regard to Thy glory, and the highest welfare of our fellow-creatures.

We then read these two verses adapted from Pope's Universal Prayer —

Where we are right, thy grace impart,
Still in the right to stay;
Where we are wrong, O lead each heart
To find that better way.

Save us alike from foolish pride
Or impious discontent.
At ought thy wisdom has denied
Or ought thy goodness lent.

and concluded this part of our service, with the collect for St. Michael's day from the Common Prayer Book, and the Lord's Prayer. Nothing Satanic I hope so far.

But do spirits, who as you say, commune with you, approve of Prayer to God? Yes they do, and not only so, but always urge its necessity, and have even dictated a form of prayer for Circles, as communicated to the Telegraph by my friend H. B., page 124, Vol. III, which prayer is I know used by more than one Circle in London: and might be I think without impropriety, by any body of religious worshippers.

After prayer, a hymn would be sung if we had voice in tune. Cowper's "God moves in a mysterious way" was generally the favorite; or, a chapter from the New Testament would be read: or, appropriate music played. Nothing I trust leading to diabolism yet. Occasionally, if we had sceptical visitors, they would be invited to ask mental questions: and, the medium holding a pencil, the answer would be immediately written. I have seen a number of mental questions thus put by different persons in one evening, successively answered without a single mistake: the medium being ignorant of the nature of the question and purport of the answer; until the latter was read. After a short pause, or, during the performance of music, the medium would be entranced by invisible agency; in which condition a discourse would be given by, or through him, evidently without his volition or consciousness. In the latest circle I have attended, after a few suitable preliminary words, the spirit would generally ask, us to name the question or subject on which we then more particularly desired

information; the more important and difficult the question proposed, the greater apparently was the pleasure with which it was received and answered. The topics were exceedingly diversified, but whether it was The Origin and Destiny of Man, or, The Nature of Comets: The Laws of Spiritual Intercourse, or, The proper treatment for cure of Cancer; the response in either case flowed forth free and clear. No embarrassment or perturbation was visible in the medium: while for fulness of knowledge, aptness of illustration, and felicity of expression, the discourses could not have been surpassed, and rarely equalled by the most skilful Professors of the particular class of subjects then under consideration:—such at least was not only my judgment, but that of the literary, scientific, and medical gentlemen present on these occasions: the discourses generally occupying from an hour to an hour and a half in the delivery, and the medium being a young man who according to his own statement, and I see no reason to doubt it, had never received a twelve-months school education in his life: and who, in his normal state, was obviously as unequal to deliver such discourses as I to wield the club of Hercules. Sometimes when we had proposed our question, the spirit would say I am not sufficiently conversant with the subject about which you enquire, but there is one here, or, I will fetch one who is more competent to do so than I. Then after the pause of a moment or two, the question would be answered with a different tone, style, and manner, marking distinctly a different actuating personality. At times, after or preceeding the discourse, we have had a short rythmical address, lasting fifteen or twenty minutes, generally expressive of the soul's aspirations in language musical and devout.

The names of the spirits who discoursed to us would sometimes be given, though more frequently, the name of the band of Spirits to which they belonged was alone stated. The discourses on the Laws of Spirit Intercourse, purported to be by Philip Lemoine, (a French Physician) that on the Origin and Destiny of Man, by Hermes, the Egyptian Philosopher; some spirits would preface their observation by a form of religious salutation. For instance, Hermes would come to us thus, "In the name of God.—There is but one God, and all true men are his Prophets." Whatever the subject spoken to might be, the discourse always breathed a tone of elevated piety and benevolence; we could not but feel that we were in the presence of Intelligences higher, wiser, and better than ourselves.

Talk of these discourses coming from Satanic Spirits, why man, such Spirits were worthy to have discoursed with Adam in Paradise in his state of innocence. Satanic!—Why then, for ought I know to the contrary, every church and chapel in the land may be a "Synagouge of Satan." You tell me that the devices of the Evil One are woven with wondrous, super-human cunning:—and yet represent him as acting like a perfect zany: fighting against himself, and destroying the market for his own wares. If it were *thus*, men instead of fearing him as an enemy, might safely despise him as a fool. (Luther says, that above all things the Devil can't bear to be treated with contempt.) Instead of his possessing almost matchless craft, the title of one of Ben Jonson's Comedies

would express the literal truth "The Devil is an Ass," not having even sufficient brains to bait a mouse trap, or — edit the *Yorkshireman*.

A TRUTH SEEKER.

THE DOCTRINES, DEMONSTRATIONS, AND DIFFUSION OF SPIRIT-TEACHING.

VI.

1. To judge of human nature—to form an accurate estimate of the inherent dignity and immortal worth of humanity,—we must look at its highest attributes,—we must examine it in its highest developments—in its most perfect manifestations;—we must inquire into the nature and attributes of our own immortal spirits, which we all feel to be higher forms of existence than our physical bodies—to be indeed, essentially ourselves. To love, reverence, and respect humanity, are dictates of our own immortal nature, as well as of Divine revelation—of spirit teaching. They result from the original and permanent relations of our spiritual brotherhood—from the grand relations which we bear to our eternal Father, and to our fellow-beings, of the different human races; and are thus sentiments woven by God into our immortal spirits: they are indeed, essential parts of our spirits—that is, of ourselves. Let us not then, suppose, that to love and reverence our fellow-men are mere arbitrary duties; for they stand on the same grounds with all our other duties; and they are strengthened and developed by the very same means,—the love and the knowledge of all duty,—the love and the knowledge of right action, the voluntary choice of the true and the good,—the cordial reception of spirit teaching—of Divine revelation.

2. An enlightened sincere admiration — a pure genuine attachment, — and fervent feelings of reverence and respect must always proceed from some corresponding congenial qualities in those who feel these elevating sentiments, with those who excite and inspire them. Those who can perceive, comprehend, admire, and delight in greatness and goodness, are formed to partake of greatness and goodness; — the noble germs of greatness and goodness are in them — form indeed, essential parts of their spirits — of themselves. The essential elements of greatness and goodness, of moral excellence, and spiritual beauty, exist in the humblest admirer of these Divine qualities; and, therefore, the most humble and depressed in their physical condition who comprehend and delight in these Divine qualities are on a level with the most elevated, as to the means of happiness; and they are entitled to equal reverence and respect.

3. Men of powerful talents, of distinguished abilities, of pre-eminent genius and of great minds, are generally honored and respected. Sincere and unmeasured homage is paid to them. They absorb, concentrate, and draw upon themselves the general admiration of their fellow-men. Men of ordinary abilities—though possessing the germs of all the mental powers of humanity—are thrown by the dazzling brilliancy of the great and the distinguished into the shade; and are often passed over with dark apathy, cold indifference, and withering neglect. Great and talented men justly regarded, however, should rather elevate our ideas of general humanity, and raise our estimate of the whole human races,—should indeed, lead us more and more, to love, reverence, and respect universal human nature;—and when we do not so regard great men—when we idolize and deify them—when our extreme admiration of them serves to lower and depress ourselves, and our fellow-men, in our esteem, and to draw and divert all our respect from ordinary humanity,—we become men-worshippers, and corrupted and vitiated by our very admiration of the greatness which should waken and quicken our powers, elevate and raise us. Great and talented men are not to be set up, as idols, to be worshiped. The true, and the only grand view which should be always taken of great and talented men, is, that they are representative examples and manifestations of human nature,—showing the attributes which belong to general humanity, in a high state of development. The great and the active powers which the greatest of men possess—the dazzling genius which they display—are but faint natural manifestations and developments of growing powers and energies, which are treasured up in universal human nature. The highly developed perceptions and faculties which the greatest, and the most talented of mankind exert and display in their profound philosophical researches, and scientific discoveries, are precisely the same with those which the humblest individuals possess in the germs; and which they employ in their ordinary labors and operations. Great and good men, therefor, are not to be separated from their fellow-men, but to be viewed as proper examples, to kindle and quicken their less developed brethren, to active aspirations after the excellence which all are formed to attain and possess. Great, talented and good men, therefor, are not only to be loved and admired, but approached, imitated, resembled and excelled.

4. Nothing when viewed aright—when looked at in the light of spirit teaching—should possess equal power, to neutralize the causes, and remove the effects of our poor, tame, timid habits of thought—of the penurious and contracted perceptions and principles by which we are too often surrounded—reveal to us the growing powers which we possess, and which we should strenuously strive to develop, as the proper contemplation of great and good men. Greatness and goodness of spirit are communicable attributes. They are not solitary and exclusive in their nature. They cannot be monopolized and confined to themselves by individuals.

for they consist in the enlightened—the enlarged;—and the generous action and exertion of energies, faculties, and sentiments, which constitute the principal parts, and form the essential elements, of all minds. Real greatness and true goodness of spirit are peculiarly communicable, accessible, and imitable; and, therefore, instead of real greatness and true goodness of spirit severing their possessors from their brethren, they fit them for being the friends and models of all. Great, generous and good spirits are known and felt, by their enlarged, strong and affectionate sympathies—by their exciting and attracting influences—by their power to kindle, quicken, and impart kindred greatness and goodness to all. True greatness, and real goodness, do not remove and sever their possessors from their less developed fellow-men, but they indeed draw them closer, and bind them faster to them; they form inducements, and give advantages for greater attachment, and for closer conformity to them. Greatness and goodness—viewed thus in the light of spirit teaching—are not solitary exclusive qualities, which can be shut up and confined to their possessors; but they consist and manifest themselves in, the cordial love—the clear comprehension,—and in the active reception, and constant diffusion of the great universal truths and principles which are the proper objects and the natural food and support of every immortal spirit. Greatness and goodness of spirit are not secret and solitary powers and principles, found operating by themselves, and refusing participation and society, but frank, open, large, expanding energies and qualities—so large and generous in their influence—so universal and beneficent in their purposes and labors, as naturally and necessarily to attract and excite sympathy and co-operation,—to include the whole human races,—to claim kindred with universal being,—and are always found ascertaining and recognizing greatness and goodness, and developing, and imparting them.

5. It is the inherent dignity and immortal worth of humanity—it is the capacity for manifesting, and recognizing the greatness and goodness, of the human spirit—which no language can express—that form the foundation of its claims to kindred love and respect. The duty of loving, respecting, caring for, and watching over all the interests and rights of humanity, rests on this grand foundation. The capacity,—to make perpetual progress in acquiring the love, and the knowledge of truth—to appreciate, approach, and practise virtue—to cherish and cultivate pure philanthropy and powerful benevolence—to recognize and discharge every duty—to discern and do right—to choose and act freely and voluntarily,—these according to spirit teaching—to Divine revelation—form the elements of all true greatness—of all real goodness. These attributes of humanity constitute the claims of all men, to love, reverence, and respect. These capacities are the greatest gifts of God to mankind. Who can conceive greater gifts than these? We can conceive no higher or greater gifts, than the powers and faculties with which,—to make perpetual progress in acquiring the love and

the knowledge of truth, — to comprehend, appreciate and practise virtue, — to cherish and cultivate pure philanthropy and powerful benevolence, — to love, perceive, and perform all duties, — to conform to the will, and assimilate the perfections of God. The possession, and proper application, of these gifts, break down all the barriers, and abridge the distance between the highest orders of God's universal family and the humblest human being; the possession, development, and right training of these gifts make all the members of the same great family, — spiritual brethren. Whoever has received from God these great gifts — these glorious powers and capacities, — to love, to perceive, and follow the truth — to walk in the paths of moral rectitude — the Divine paths of duty, — has a bond of union with all the intelligences of the universe, stronger than all the ties and powers of general existence. Mankind by virtue of possessing and being endowed with these great powers and capacities — if they faithfully cultivate and develop them — shall be carried forward for ever and ever, and shall ensure to themselves the society — the progressive improvement, — and the eternal happiness of the highest orders of beings.

6. The possessing, and the faithfully exercising, cultivating, training and developing, of these great and glorious moral and spiritual powers and capacities, make all the intelligent family of God essentially equal in nature, — though differing in degrees. Through the possession and proper culture of these moral and spiritual powers and capacities, the humblest human beings may become the greatest of the human races; for the greatest human beings are they, who are most faithful in their love and pursuit of the knowledge of truth — in their attachment and conformity to every duty. Those who love the truth, and hate error the most — those who choose, pursue, and follow the true, the pure, and the beautiful with the most energy, are the greatest human beings, be their position or place in society whatever it may, — however humble, obscure and unnoticed they may be. True greatness and real goodness of spirit have nothing whatever to do with the social positions of men; they are distinct from every outward condition; — they are intellectual, moral and spiritual in their nature. The greatest and the best human beings — the noblest and the grandest men — are indeed, often found in the most humble and obscure positions of society — in the apparently most unfavorable positions of physical life, — among those who make no noise in their narrow circles — who are only known to a few neighbors around them — who patiently and perseveringly toil and travel through time under great trials, severe sufferings, and many difficulties, wants and woes. Yes, among the humble and toiling classes of men, are found many of those, who voluntarily and resolutely love, pursue, and follow the truth — who cheerfully and hopefully practise the most excellent virtues — who generously and benevolently relieve the need of others, with what they often require themselves — who persevere and progress in performing the most arduous duties; and these are the greatest and the most ex-

alted human beings. Greatness and goodness of spirit are thus clearly seen, to consist in the power and energy with which truth is loved, known and followed, and with which duty is cheerfully chosen, and constantly performed.

7. Man's inherent powers and capacities, to love, to search for, and know the truth—to perceive, recognize and perform his duty—to determine his right course of action—to receive the instructions of kindred progressed intelligences—are the sublimest and the greatest gifts—are the primary and the highest revelations of God to the immortal human spirit. All the physical, intellectual, moral and spiritual revelations—all the spirit teaching in the universe—are founded on, and are addressed to these powers and capacities of the human spirit. These are the glorious powers, and the grand capacities, which bring and draw mankind into holy communion—into friendly, familiar, and affectionate intercourse with the intelligences of the universe—with the universal family of God. Those in whom these powers and capacities are awakened and quickened—are unfolded and developed into action—are brought into close communion and harmony with universal being—are walking in the pleasant paths of everlasting rectitude—in the Divine paths which lead to perpetual perfection. I know, indeed, that in the present state of human society—notwithstanding the rapid progress which spirit teaching is making—these grand and glorious conceptions of human nature are still exceedingly obscure—are still very faint and visionary to the vast majority of men; and that in truth, little effort has hitherto been made, or is as yet making, to present, develop, and place these views in the clear light of spirit teaching, and to give them a definite, permanent, and practical form in men's minds. Multitudes of men are totally ignorant of these grand views, and know not with any distinctness, what they really want, or what they really should do, to be happy; and are in consequence, driven backward and forward with a painful and a perilous uneasiness—feeling a vague undefined consciousness of not having found their true element in their existence upon the earth—feeling vague yet noble aspirations after a greatness and a goodness, which they have not as yet attained. Let us then, seriously and solemnly—voluntarily and resolutely labor—to learn to comprehend, the unspeakable worth—the unutterable importance—the infinite grandeur,—and the eternal sublimity of these powers and capacities, which are treasured up in every human spirit. Let us cheerfully, hopefully, and constantly labor, to learn to estimate, the solemn and sublime functions of these grand germs of immortality; and then, and not till then shall we prize, pursue, and receive, the highest forms of spirit teaching—the highest forms of that teaching, which bears on its face, the broad, the bright, and the unambiguous stamp of Divine truth,—and cordially love, reverence and respect—care for and watch over—every interest and every right, of every being who is endowed with these Divine and ever improving powers and capacities.

Belfast June 15th 1857.

JOHN SCOTT.

A CHALLENGE.

(From the *New England Spiritualist*.)

"They (the mediums) cannot start the smallest table ; they cannot move a feather ; they cannot make a suspended hair turn to the right or left, with all the magnetic fluid of ten thousand like themselves and aided by the hosts of superior intelligences, who assemble daily (weekly, he should have said,) in the Melodeon, to take possession of Mrs. Henderson's organism and talk nonsense to gaping crowds by the hour." * * * "If the mediums really believed in themselves, they would be only too eager to exhibit their powers before those who are most sceptical, * * * Mrs. Henderson would not last Sunday have evaded the question who the higher intelligences were who had discoursed through her organism. * * * Oh, no. If they believed in themselves, they would be eager to call in the most sceptical ; they would command, instead of evading the severest tests ; they would proclaim the truth in the light of day."

Now to prove that we do not evade, and do demand, the investigation of this subject, I hereby challenge the writer of the article in the *Courier*, above referred to, be he whom he may, but whom the community generally understand to be Pros. Felton, of Harvard College, to a Public discussion of the whole subject of Spiritualism whether scientifically, philosophically, or theologically considered, either in the Melodeon or Music Hall, in this city, at my option, on Tuesday and Thursday evenings, June 2d and 4th, 1857, or on such other evenings as may be mutually agreed on, upon the following conditions, viz : A committee of twelve disinterested men shall be selected by the principal editors of the *Boston Journal*, the *Boston Courier* and the *Daily Traveller*, which committee shall arrange all the preliminaries of the discussion, and be the umpires to decide upon the strength of the arguments adduced for and against the spiritual origin of the various forms of manifestations of the present day, usually denominated Spiritual. The Discussion on the part of the Spiritualists to be conducted through Mrs. R. M. Henderson, and on the part of the opponents of the Spiritual theory by the writer of the article in the *Courier* above referred to, with permission to call to his aid any or all the professors of Harvard University to take part in the discussion of this great subject against this uneducated woman. If the committee decide the argument to be against Mrs. Henderson, I will place in their hands 100 dollars, which shall be distributed to the poor of this city, according to their judgment. I will only add, that if the above, in any particular does not meet the view of the challenged party, and he is really in earnest in this

matter I will make any other arrangements for a fair discussion that he may suggest, subject to the approval of the Committee.

H. F. GARDNER,

Manager of the Sunday Spiritualists Meetings in the Melodeon.

Fountain House, Boston, May 22, 1857.

KEIGHLEY SPIRIT POWER CIRCLES.

We are frequently asked "What are the Spiritists in Keighley doing?" in reply to which, we answer—

First; That several Circles meet regularly, some once a week and some often.

Second; That at those Circles, it is usual to receive Communications from departed Spirits, sometimes from their Deceased relatives or friends, at other times, from spirits unknown to them whilst in the flesh.

Third; That those Communications are obtained through the tipping process.

There are very few Circles held, at which any extraordinary manifestations occur, such as are calculated to startle those who attend through idle curiosity, though in some instances such phenomena do take place.

On one occasion, when the Circle were met, at which the female medium was present—in whose presence the table sometimes rises entirely from off the floor—they were instructed to go out into the garden and the communicating Spirit would try to place in the hands of some of them a flower. They did so, but the experiment did not succeed. The Spirit then promised to try to place one upon the table, and at another sitting this was accomplished. On other occasions, whilst the circles have been sat in darkness, beautiful lights have appeared in different parts of the room; sometimes upon the table, sometimes upon, or around the medium; at other times they appear upon the walls of the room. Sometimes they have the appearance of a glow worm shooting forth for a moment or two, then disappearing, at other times they appear like streaks of lightening in different parts of the room.

At some of the other Circles at which we have been present, the spirits have requested that the mediums should be blindfolded, and whilst in that state, communications have been given through the tipping process, and one of the mediums declared that the whole subject of the communication seemed quite clear to him whilst blindfolded.

But some will say "what kind of communications do you obtain?" Our answer is,—many kinds of communications are received, on different subjects; as to the quality of them, we wish our readers to use their own judgment. Those coming from "A Group of Spirits" and published in the Yorkshire Spiritual Telegraph have been obtained at one circle, whilst the following has been obtained through another medium and handed to us with a request that we should publish it.

Spirit. Nathaniel Walbank.

"If you be wishful, I will commence on the immortality of the soul."

"The soul of man is immortal, yet some men dispute it. Let those who deny it try their very utmost to put their belief in circulation, yet their designs will be frustrated.

If you for a moment take a glance at the righteous man, on his death bed, then look at the death bed of a sinner; does it not show you plainly that the soul of man is immortal.

Then bend your way to the abode of seeming grandeur and magnificence. Just for a few moments witness the agony of the man who has made wealth his god; then take a visit to the cottage of the humble and poor, one who has not a friend but that friend above, in whom he has trusted. Look for a moment at the contrast; then you will see that the soul of man is immortal.

In your daily walks, survey the works of the All-seeing Providence; look at the product which the earth bringeth forth, take a glance at the stars in the firmament above you: think of the All-Seeing Providence which supplies your daily wants: consider those matters over, then it will show you that the tongue cannot lie which hath pronounced the soul of man immortal.

Then pay a visit to the Isle of the untutored savages for a while, take up your abode among them, and you will see that even they look forward to rest with their fathers, which will be enough to convince you that the soul of man is immortal.

After that go to the house of the drunkard, one who has spent his life in debauchery, look at him in the hour of death, witness his dying words; then go to the house of one who has spent his life in good will toward both God and man; see the difference. The drunkard is afraid to meet his punishment—the saint looks forward with joy. The one is afraid, the other hath lost all fear. Behold the difference,—which will tell you that the soul of man is immortal. Which of you can dart into the unseen future? Imagine for a moment, yourself placed before the awful tribunal of God. Hear him pronounce your sentence, which will either be come up hither ye blessed of my Father, or depart ye cursed. Imagine this for a moment, then you will feel that the soul of man is immortal.

Again, look at the strange events which are taking place in those days—the advance of truth aided by us.—Is not this sufficient evidence to every unprejudiced, earnest seeker after truth that the soul of man is immortal. Yes, and soon shall that day arrive when all shall know and acknowledge that the soul of man is immortal."

In addition to these, a great number of receipts have been obtained from different spirits, some of which have proved highly beneficial.

In conclusion, we would observe, that many of the best proofs of spirit power, and of the identity of the individual intelligence or intelligences communicating with the Circle, are generally of too private a nature for publication; hence the influence of such communications are very much limited.

NEWSPAPER PARAGRAPHS.

To the Editor of the DUDLEY WEEKLY TIMES,

SIR, — In his last, Mr. Dainty confirms what I have previously stated, as to his incapacity to judge whether "Spirit Rapping" was "deception" or no. It turns out, it is from other "parties" statements he draws his hasty conclusions, and not from his own observation or experience. To be certain he is not hoaxed, he had better attend himself, and not depend upon hearsay evidence. Such evidence would be scouted in any court of justice. Mr. Dainty has stated that "Spirit Rapping" is "Humbug," "Deceit," "trickery," "delusion," "hypocrisy," a "vile cheat," "insult to God and man," "vile delusion," "foolery," vile imposture, &c." And what, gentle reader, is this amount of evidence he has adduced to *prove* these rabid assertions? — *absolutely none*. He has not even attempted to prove one of them. "One proof is worth a shipload of assertions."

Mr. Dainty says, "some of these Spirit Rappers are not over scrupulous as to their *denial* of the existence of a God, and the immortality of the soul," &c. Answer then if these opinions may not exist, equally as conscientious and upright as those of an opposite belief; but in this case, Mr. Dainty has stated the very opposite of truth, and more, it is impossible, to be true. Mr. D. ought to know that a believer in spirit manifestation, cannot deny either the existence of Deity, or the immortality of the soul, but must be a believer in both. He says, "D. Wallwork has been censured for obtruding himself upon the public in this matter," &c. It so happens, Mr. Wallwork has been nothing of the kind, besides, how could the spirits have answered whether Mr Dainty's letter should be noticed, when he says it is all "humbug," "delusion" "deceit," "vile imposture, &c." to say that spirits answer *any thing*; he must have been nodding here. Mr Dainty has been asked to prove it is not spirits that make these manifestations, as he has not, and seems incapable of doing so, further correspondence is useless. As I have before stated, I do not think it is spirits that give these signs and answers, but I cannot prove it is anything else, therefore do not assert what it is. I understand there will shortly be a public exposition in the Town on the subject when all will be invited to test the matter as best they may. Mean-while, the question seems to be making rapid progress. The "Times" has lately given it a leader, and it behoves all to examine the subject without prejudice, and judge for themselves.

Dudley, May 28th.

D. WALLWORK.

To the Editor of the DUDLEY WEEKLY TIMES.

Sir, — The Spirit Rappers of Dudley are writhing under the flagellation I have given them, which have caused their morbid secretions to ooze out in fetid streams through the "scape grace," D. Wallwork, which shows the source from whence they spring to be impure and contaminating, and can be compared to nothing else but a pestilence sending forth its pestiferous and blighting influence, corrupting the moral atmosphere of the town, and stinking in the nostrils of men of sound judgment. This monster of iniquity must be exposed and held up to public execration, in order that the weak and simple minded should be saved

from error and degradation. The arguments made use of in D. Wallwork's meaningless epistle appear to be the emanations of one who has a "slate off his upper garret," and it would be wise if instead of reading Atheistical and Infidel productions, D. Wallwork would take a few lessons from one of his own trade, viz., John Bunyan, the Bedford tinker. From actual observation the "three leg'd table" cheat has been detected, and I can, without invoking the aid of his Satanic Majesty, or any of his emissaries, answer by the table rapping system any question which may be asked; but like the promulgators of this deceit, must know the questions before they are answered. This being the case I would advise these bamboozlers to give up the fraud, and practise something better than endeavouring to mislead weak minded people.

"Spirit Rapping means the art of seeing through
Those who're not sharp enough to see through you."

D. Wallwork's ribaldry in reference to the being of a God and the immortality of the soul might as well have been avoided. Little respect is paid to Atheists, Infidels, and scoffers of religion, as they are little better than the filth and offscouring of all things; you of the above party who profess religion, seem to be like him, whose coming is after the working of Satan—with all power and signs and lying wonders, therefore I beg of you to desist from this wickedness, lest God should send you a strong delusion that you should believe a lie, that you all might be damned who have pleasure in unrighteousness.

I remain,

Your Obedient Servant.,

Constitution Hill, Dudley.

JOHN S. DAINTY.

[We have a few remarks to offer on the foregoing in our next issue. Ed]

Notices of New Publications.

THE VOICE OF GOOD SPIRITS

OR

THE ROAD TO HEAVEN POINTED OUT.

Published by William Shaw, 17, Hannah Gate, Manchester Rd., Bradford.

In a late No. of *The Yorkshire Spiritual Telegraph*, we alluded to a Publication which our friend Mr. Shaw was contemplating to issue. We have now the pleasure to inform our readers that the first No. is in the hands of the Printer and we have Mr. Shaw's permission to publish the following, which is to form a Preface to the work, and which will sufficiently indicate its character so as to require nothing more at our hands at present. —He says:—

In Publishing the following communications I wish it to be distinctly understood, that my *sole* motive in doing so, *is*;—to make *known* to others, *what we* have been *taught* to consider—*Truth*; and to do all I *can* to expose *error*, by *whosoever* it may be entertained. I have no desire to injure *any* Cause, by which its adherents are striving to do good—nor any *fear*, of being *laughed at*, by those who make so much labor, to shew themselves ignorantly wise.

What I have experienced, I think it my duty to make known to others;—that they *also*, may test its Truth;—being fully satisfied that the promulgation of Spiritualism will have a tendency to do much good;—be a *solace*, to many *distracted* minds;—and do more towards *suppressing* crime than all the discoveries hitherto introduced to public notice.

By the perusal of this work it will be seen, that the way in which we get communications, and the means we use, are slightly at variance with those practised by some of our friends who have carried on Table moving for a much longer period;—and consequently have had more experience.—Yet, nevertheless, I feel satisfied they will not be rejected by the genuine Truth-seeker on that account.

I need here only state, that we were compelled to adopt the present method, though much at variance with our previous opinions—and the consequence has been most encouraging.—Since that time we have got upwards of 1400 pages of Ms. and are fully satisfied with our method of proceeding.

Some of the communications may be thought by some, too simple for publication;—and ridiculous, and scoffed at by others.—To such I have only to say. Truth is generally simple.—Language unadorned with flowery rhetoric may be comprehended by the meanest capacity; while those who have been more fortunately circumstanced, will be sure to understand it.

We have common things for common minds,—and some of the most refined, and eloquent—for those more comprehensive!

All the communications will be truly and faithfully rendered, as delivered through the various mediums;—and so distinguished from other matter, that all may understand which are those words that have come from the Spirits.

When we may be able to publish the whole—we know not,—as we are but *a few working men*. And unless we should have a moderate sale, it will scarcely be possible to bring out more than one number a month,—and, as at the present, and for several months past, we are getting 50 or 60 pages of fresh matter (Mss.) every week, I see no probability of bringing them *all* out in any reasonable time, as the supply is from an *inexhaustible source*. Therefore we call upon all who are friendly to the cause of Spiritualism, to help us to *form connections*, so that we may, as soon as possible, have a *weekly issue*.

All orders and communications to be addressed to the publisher at his own residence, though for the privilege of our readers we are authorised to state that they can be supplied from our office. The size and price will be similar to our own.

